In order to become the KNOWER of ALL SELF, thou hast first of SELF to be the knower.

—*The Voice of the Silence*

THEOSOPHY

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TIME OF DECISION

SINCE the word "occultism" is rapidly becoming a commonplace of casual conversation, one might now say, repeating a phrase that was applied by H.P.B. to the cycle of the last century, that "a distinct change has come over the spirit of the age." First, during her time, came a wave of "mere phenomenalism," which was followed by the deeper current of a "wave of transcendental influence." In the present, however, we have seen little of the latter awakening, but a great deal of interest in "mere phenomenalism," although often dressed up in pretentiously sophisticated language with fashionable intellectual appeal. It was in 1890, fifteen years after the launching of the Movement in 1875, that H.P.B. wrote in *Lucifer* (for March):

> The enormous and ever-growing numbers of mystics at the present time show better than anything else the undeniably occult working of the cycle. Thousands of men and women who belong to no church, sect, or society, who are neither Theosophists nor Spiritualists, are yet virtually members of that Silent Brotherhood the units of which often do not know each other, belonging as they do to nations far and wide apart, yet each of whom carries on his brow the mark of the mysterious Karmic seal—the seal that makes of him or her a member of the Brotherhood of the Elect of Thought.

She pointed out that while psychic manifestations could be regarded as "cyclic pioneers of the revival of prehistoric Theosophy," the waters of this flood were "neither primordial nor pure." This is certainly the case in the present, a time which corresponds to

the period of which she spoke. And now, to the sort of psychism which appeared in America during the 1850s and 1860s, has been added the superficial glamor of distorted occult conceptions, complete with borrowed vocabulary and promises of powers and "personal development" far exceeding the claims of the pseudo-occultists who sprang up soon after the Theosophical Society was formed. Of such pretenders H.P.B. wrote in 1889:

> These are some of our most insidious foes. Under cover of the philosophy of the Wisdom-Religion they manage to get up a mystical jargon which for the time is effective and enables them, by the aid of a very small amount of clairvoyance, to fleece the mystically inclined but ignorant aspirants to the occult, and lead them like sheep in almost any direction.

This was said in her second Message to the American Theosophists. A year earlier, in the first Message, she had written:

> It must be remembered that the Society was not founded as a nursery for forcing a supply of Occultists—as a factory for the manufactory of Adepts. It was intended to stem the current of materialism, and also that of spiritualistic phenomenalism and the worship of the Dead. It had to guide the spiritual awakening that has now begun, and not to pander to psychic cravings which are but another form of materialism. . . .
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> Men cannot all be Occultists, but they can all be Theosophists. Many who have never heard of the Society are Theosophists without knowing it themselves; for the essence of Theosophy is the perfect harmonizing of the divine with the human in man, the adjustment of his god-like qualities and aspirations, and their sway over the terrestrial or animal passions in him. Kindness, absence of every ill feeling or selfishness, charity, goodwill to all beings, and perfect justice to others as to one's self, are its chief features.

Then, in 1889, she repeated once more the warning so frequently given:

> The experiments made in Hypnotism and Mesmerism at the present time are experiments of unconscious, when not of conscious Black Magic. The road is wide and broad which leads to such destruction; and it is but too easy to find; and only too many go ignorantly along it to their destruction. But the practical cure for it lies in one thing. That is the course of study which I mentioned before. It sounds very simple, but is eminently difficult; for that cure is "ALTRUISM." And this is the keynote of Theosophy and the cure for all ills; this it is which the real Founders of the Theosophical Society promote as its first object—UNIVERSAL BROTHERHOOD.

It is of particular interest that H.P.B. speaks of Altruism as "a course of study." Earlier in this letter she had observed that "the ethics of Theosophy are even more necessary to mankind than the scientific aspects of the psychic facts of nature and man," and a year later she said almost the same thing, explaining:

> The latter relate wholly to the material and evanescent part of the septenary man, but the Ethics sink into and take hold of the real man—the reincarnating Ego. We are outwardly creatures of but a day; within we are eternal. Learn, then, well the doctrines of Karma and Reincarnation, and teach, practice, promulgate that system of life and thought which alone can save the coming races. Do not work merely for the Theosophical Society, but *through* it for Humanity.

These, then, the doctrines of Karma and Reincarnation, form the course of study which leads to altruism, so far as "teachings" are concerned. But, we may ask, did H.P.B. have other considerations in mind when she referred to this study as "eminently difficult"? Or is it that the *practice* of Altruism is difficult, however much we have learned of the tenets which are its logical support?

In the fourth Message she spoke of the dangers resulting "when a personal wish to lead, and wounded vanity, dress themselves in the peacock's feathers of devotion and altruistic work," and of the need for control of all such psychic tendencies. One may think that altruism is indeed difficult, when the pressures of the times are considered, and the prevailing habits of self-interest, developed and fostered over long years, are impartially examined. The teachers did not ignore the threat of these tendencies. In the closing pages of *The Key to Theosophy,* H.P.B. warned against the unfolding of psychic powers "in a hotbed of selfishness and evil passions," and Mr. Judge, in one of his *Forum* answers (July, 1889), spoke of the seeds of sorcery sprouting in America. He explained why this was happening and to what it would lead:

> Here the national characteristic is individualism, and that existing as a tendency of the nature will differentiate some day into individualism concentrated into some few men. Imagine this concentration as occurring in a future century when wonderful advances will have been made in knowledge of great forces of nature, and you can easily see without any need of prescience the future black magician.

Yet this was said of the same racial or karmic focus of population to whom H.P.B. addressed words of great encouragement:

> But you in America. Your Karma as a nation has brought Theosophy home to you. The life of the Soul, the psychic side of nature, is open to many of you. The life of altruism is not so much a high ideal as a matter of practice. Naturally, then, Theosophy finds a home in many hearts and minds, and strikes a resounding harmony as soon as it reaches the ears of those who are ready to listen. There, then, is part of your work: to lift high the torch of Liberty of the Soul of Truth that all may see it and benefit by its light.

It seems evident that momentous moral decisions lie in the future for the American people, and for all those to whom perceptions of the nature of the cycle have given a sense of moral destiny. Already there are strong premonitions that we live in a time of choice. Ours is no longer an attractive world, and except for those few who belong to a heroic breed, the future does not beckon with inviting prospects. Alienation and anomie are clichés of criticism, while self-indulgence competes with rebellion in claims on the psychic resources of a generation. Already street clinics are over-crowded with young people—hardly more than children—who seek escape from drugs or disease, and there is little in the culture to give them enduring help through means to self-understanding and self-reliance. The dreadful wars of the mid-twentieth century have taken their toll, seeming almost timed to strike at the flower of each succeeding generation, and meanwhile the national scene at home seems singularly devoid of inspiring examples.

Few can be immune to the pull of weakening tendencies which cross community and family lines, moving as a penetrating atmosphere, even as a fog creeps into every corner of a landscape. But the danger is not so much from the influence of a psychoastral miasma as in the vulnerabilities of individual habits and states of mind. The reflexes of self-interest give access to infection. The young who bring heartbreak and disappointment to a bewildered parental generation have been taught little reason to think of anything but themselves and their desires and impulses. The country has been too long without a call to higher duty, to ennobling obligation. And so it is that habitual response to cravings, appetites, and the entire gamut of psychic attractions has become a kind of second nature. When H.P.B. spoke of a "hotbed of selfishness," there was no exaggeration in the phrase, nor in her depiction of the consequences that would come when these uncontrolled tendencies were unleashed. It was just that foresight,

based on knowledge of cycles, bringing also the promise of high opportunities, which made her cry out to those who would listen:

> Theosophy first, and Theosophy last; for its *practical* realization alone can save the Western world from that selfish and unbrotherly feeling that now divides race from race, one nation from the other; and from that hatred of class and social considerations that are the curse and disgrace of so-called Christian peoples. Theosophy alone can save it from sinking entirely into that mere luxurious materialism in which it will decay and putrefy as civilizations have done. In your hands, brothers, is placed in trust the welfare of the coming century; and great as is the trust, so great is also the responsibility.

Altruism is and remains difficult chiefly because it has diminishing place and part in the common traditions and tendencies of American culture. It does not come as naturally as it should, but now must be thought of, studied, and made into deliberate practice if the spirit of service, of practical brotherhood, is ever to be restored. Mr. Judge gave a hint when, writing to Jasper, he spoke of deliberately thinking of others—

> I am my friends,—and then I went to them in general and in particular. I am my enemies; then I felt them all. I am the poor and the wicked; I am the ignorant. Those moments of intellectual gloom are the moments when I am influenced by those ignorant ones who are myself. All this in my nation. But there are many nations, and to those I go in mind; I feel and I am them all, with what they hold of superstition or of wisdom or evil. All, all is myself.

Pursuing such reflection, he found it easier, he said, to find himself in others. And there are clues here to the beginning practice of altruism, since each one may grow watchful over his own response of feeling in casual encounters with others, noting how they are regarded, and in what mood of recognition. The psychologists of our time use an expression, "network of association," which may have application in such self-study. What chains of imagery, judgments, and feelings of opportunity come spontaneously when we meet and speak to other human beings? Again Mr. Judge shows the way:

> If we sit and think that nothing can be done, then our subtle mind meets other minds within the radius of our sphere—not small—and shouts into them: "Nothing can be done." Of course then nothing is done. But if unselfishly and earnestly we think *Theosophy*, and desire that others should, like us, be benefited by it, then to the minds we meet in stray moments of

the day and in many hours of the night we cry "Theosophy," and "Help and hope for thee." The result must be an awakening of interest upon the slightest provocative occasion.

Such an inner attitude, added to every sort of attempt at promulgation, will disclose many unsuspected persons who are thinking along this very line. Thus will the opportunity of the hour be taken advantage of.

Students of Theosophy revere and follow H. P. Blavatsky and William Q. Judge as teachers by reason of their profound knowledge of philosophy, their insight into human need, and their unceasing efforts to spread the light of understanding to others. It is this common symmetry of wisdom and devotion to others which inspires the student with the conviction that truth can be found, and that it will make us freer, better, more useful human beings. And since they are accepted as Teachers, it is the course of gratitude and devotion to preserve as well as we can the symmetry of their work, while endeavoring to carry it on. An all-pervading altruism is the balance-principle of this symmetry.

THE SCOPE OF EVOLUTION

H. P. Blavatsky's *Secret Doctrine* is a store-house of scientific facts, but this is not its chief value. These facts are placed, approximately at least, in such relation to the synthesis or philosophy of occultism as to render comparatively easy the task of the student who is in search of real knowledge, and to further his progress beyond all preconception, provided he is teachable, in earnest, and intelligent. Nowhere else in English literature is the Law of Evolution given such sweep and swing. It reminds one of the ceaseless under-tone of the deep sea, and seems to view our Earth in all its changes "from the birth of time to the crack of doom." It follows man in his triple evolution, physical, mental, and spiritual, throughout the perfect circle of his boundless life. Darwinism had reached its limits and a rebound. Man is indeed evolved from lower forms. But *which* man? the physical? the intellectual? or the spiritual? The Secret Doctrine points where the lines of evolution and involvement meet; where matter and spirit clasp hands; and where the rising animal stands face to face with the fallen god; for *all natures* meet and mingle in man.

—WILLIAM Q. JUDGE

MAGIC

I

MAGIC is the science of communicating with and directing supernal, supramundane Potencies, as well as of commanding those of the lower spheres; a practical knowledge of the hidden mysteries of nature known to only the few, because they are so difficult to acquire without falling into sins against nature. Magic, White, or "Beneficent Magic," so-called, is *divine* magic, devoid of selfishness, love of power, of ambition, or lucre, and bent only on doing good to the world in general, and one's neighbor in particular. The smallest attempt to use one's abnormal powers for the gratification of self, makes of these powers sorcery or black magic.

Formerly, magic was a universal science, entirely in the hands of the sacerdotal savant. Though the focus was jealously guarded in the sanctuaries, its rays illuminated the whole of mankind. Otherwise, how are we to account for the extraordinary identity of "superstitions," customs, traditions, and even sentences, repeated in popular proverbs so widely scattered from one pole to the other. . . ?

Magic was considered a divine science which led to a participation in the attributes of Divinity itself. . . . In later periods its abuse and degeneration into sorcery made it an object of general abhorrence. We must therefore deal with it only as it was in the remote past, during those ages when every true religion was based on a knowledge of the occult powers of nature. It was not the sacerdotal class in ancient Persia that established magic, as it is commonly thought, but the Magi, who derive their name from it. The word is derived from *Magh, Mah,* in Sanskrit *Maha*—great, a man well versed in esoteric knowledge. The secret doctrines of the Magi, of the pre-Vedic Buddhists, of the hierophants of the Egyptian Thoth or Hermes and of the adepts of whatever age and nationality, including the Chaldean kabalists and the Jewish *nazars,* were *identical* from the beginning. When we use the term *Buddhists,* we do not mean to imply by it either the exoteric Buddhism instituted by the followers of Gautama-Buddha, nor

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NOTE.—*A student's* collation from *Isis Unveiled* and *The Theosophical Glossary.*

the modern Buddhistic religion, but the secret philosophy of Sakyamuni, which in its essence is certainly identical with the ancient wisdom-religion of the sanctuary, the pre-Vedic Brahmanism.

In the days of old, when prophets were not treated as charlatans, nor thaumaturgists as imposters, there were colleges instituted for teaching prophecy and occult sciences in general. Samuel is recorded as the chief of such an institution at Ramah; Elisha, also, at Jericho. The schools of *hazim,* prophets or seers, were celebrated throughout the country. Hillel had a regular academy, and Socrates is well known to have sent away several of his disciples to study manticism. The study of magic, or wisdom, included every branch of science, the metaphysical as well as the physical, psychology and physiology in their common and occult phases, and the study of alchemy was universal, for it was both a physical and a spiritual science. Therefore, why doubt or wonder that the ancients, who studied nature under its double aspect, achieved discoveries which to our modern physicists, who study but its dead letter, are a closed book?

From the very day when the first mystic found the means of communication between this world and the worlds of the invisible host, between the sphere of matter and that of pure spirit, he concluded that to abandon this mysterious science to the profanation of the rabble was to lose it. An abuse of it might lead mankind to speedy destruction; it was like surrounding a group of children with explosive batteries, and furnishing them with matches. If the great danger of furnishing an uncultivated populace with the double-edged weapon of *knowledge which gives power,* left the innermost corner of the sanctuary in the profoundest shade, who, that is acquainted with human nature, can blame them for it?

The first self-made adept initiated but a select few, and kept silence with the multitudes. He recognized his God and felt the great Being within himself. "The Atman," the Self, the mighty Lord and Protector, once that man knew him as the *"I Am,"* the *"Ego Sum,"* the *"Ahmi,"* showed his full power to him who could recognize the *"still small voice."* From the days of the primitive man described by the first Vedic poet, down to our modern age, there has not been a philosopher worthy of that name, who did not carry in the silent sanctuary of his heart the grand and mysterious truth. If initiated, he learnt it as a sacred science; if other-

wise, then, like Socrates repeating to himself, as well as to his fellow-men, the noble injunction, "O man, know thyself," he succeeded in recognizing his God within himself.

The ancient Kabala, the Gnosis, or traditional *secret* knowledge, was never without its representatives in any age or country. The trinities of initiates, whether passed into history or concealed under the impenetrable veil of mystery, are preserved and impressed throughout the ages.

That expression "Ye are gods," which to our biblical students, is a mere abstraction, has for the kabalists a vital significance. Each immortal spirit that sheds its radiance upon a human being is a god—the Microcosmos of the Macrocosmos, part and parcel of the Unknown God, the First Cause of which it is a direct emanation. It is possessed of all the attributes of its parent source. Among these attributes are omniscience and omnipotence. Endowed with these, but yet unable to fully manifest them while in the body, during which time they are obscured, veiled, limited by the capabilities of physical nature, the thus divinely-inhabited man may tower far above his kind, evince a god-like wisdom, and display deific powers; for while the rest of mortals around him are but overshadowed by their divine SELF, with every chance given to them to become immortal hereafter, but no other security than their personal efforts to win the kingdom of heaven, the so chosen man has already become an immortal while yet on earth.

It is with a certain degree of logic that the ancient theurgists maintained that the *rational* part of man's soul (spirit) never entered wholly into the man's body, but only overshadowed him more or less through the *irrational* or astral soul, which serves as an intermediatory agent, or a medium between spirit and body. The man who has conquered matter sufficiently to receive the direct light from his shining *Augoeides,* feels truth intuitionally; he could not err in his judgment, notwithstanding all the sophisms suggested by cold reason, for he is ILLUMINATED. Hence, prophecy, vaticination, and the so-called Divine inspiration are simply the effects of this illumination from above by our own immortal spirit. Individuals whose names will remain forever immortal, inscribed on the portal of the spiritual history of man, have afforded in their persons examples of how far could be developed the god-like powers of the *microcosmos.*

The ancients never entertained the sacrilegious thought that such perfected entities were incarnations of the One Supreme and forever invisible God. No such profanation of the awful majesty entered into their conceptions. The disembodied spirits of the heroes and sages were termed gods by the ancients. Hence, the accusation of polytheism and idolatry on the part of those who were the first to anthropomorphize the holiest and purest abstractions of their forefathers.

Thoroughly acquainted with all the resources of the vegetable, animal and mineral kingdoms, experts in occult chemistry and physics, psychologists as well as physiologists, why wonder that the graduates or adepts instructed in the mysterious sanctuaries of the temples, could perform wonders, which even in our days of enlightenment would appear supernatural? It is an insult to human nature to brand magic and the occult science with the name of imposture. To believe that for so many thousands of years, one-half of mankind practiced deception and fraud on the other half, is equivalent to saying that the human race was composed only of knaves and incurable idiots. Where is the country in which magic was not practiced? At what age was it wholly forgotten?

In the oldest documents now in our possession—the *Vedas* and the older laws of Manu—we find many magical rites practiced and permitted by the Brahmans. Thibet, Japan and China teach in the present age that which was taught by the oldest Chaldeans. The clergy of these respective countries, prove moreover what they teach, namely: that the practice of moral and physical purity, and of certain austerities, develops the vital soul power of self-illumination. Affording to man the control over his own immortal spirit, it gives him truly magical powers over the elementary spirits inferior to himself. In the West we find magic of as high an antiquity as in the East. The Druids of Great Britain practised it in the silent crypts of their deep caves; and Pliny devotes many a chapter to the "wisdom" of the leaders of the Celts. *Magic is as old as man.* It is as impossible to name the time when it sprang into existence as to indicate on what day the first man himself was born.

The Chaldeans, whom Cicero counts among the oldest magicians, placed the basis of all magic in the inner powers of man's soul, and by the discernment of magic properties in plants, minerals, and animals. By the aid of these they performed the most

wonderful "miracles." Magic, with them was synonymous with religion and science. The corner-stone of MAGIC is an intimate practical knowledge of magnetism and electricity, their qualities, correlations, and potencies. Especially necessary is a familiarity with their effects in and upon the animal kingdom and man.

What we desire to prove is, that underlying every ancient popular religion was the same ancient wisdom-doctrine, one and identical, professed and practiced by the initiates of every country, who alone were aware of its existence and importance. A philosophy so profound, a moral code so ennobling, and practical results so conclusive and so uniformly demonstrable is not the growth of a generation, or even a single epoch. Fact must have been piled upon fact, deduction upon deduction, science have begotten science, and myriads of the brightest human intellects have reflected upon the laws of nature, before this ancient doctrine had taken concrete shape. The proofs of this identity of fundamental doctrine in the old religions are found in the prevalence of a system of initiation; in the secret sacerdotal castes who had the guardianship of mystical words of power, and a public display of phenomenal control over natural forces, indicating association with preter-human beings.

Admission to the mysteries did not confer magical powers. These depended upon two things: the possession of innate capacities, and the knowledge of certain formulae employed under suitable circumstances.

To become a neophyte, one must be ready to devote himself heart and soul to the study of mystic sciences. Magic—most imperative of mistresses—brooks no rival. Unlike other sciences, a theoretical knowledge of formulae without mental capacities or soul powers, is utterly useless in magic. The spirit must hold in complete subjection the combativeness of what is loosely termed educated reason, until facts have vanquished cold human sophistry.

In the East, this science is called, in some places, the "seven storied," in others, the "nine-storied" Temple; every story answers allegorically to a degree of knowledge acquired. Throughout the countries of the Orient, wherever magic and the wisdom-religion are studied, its practitioners and students are known among their craft as Builders—for they build the temple of knowledge, of secret science. Those of the adepts who are active, are styled practical or *operative* Builders, while the students, or neo-

phytes are classed as *speculative* or theoretical. The former exemplify in works their control over the forces of inanimate as well as animate nature; the latter are but perfecting themselves in the rudiments of the sacred science. The building of the Temple of Solomon is the symbolical representation of the gradual acquirement of the *secret* wisdom, or magic; the erection and development of the spiritual from the earthly; the manifestation of the power and splendor of the spirit in the physical world, through the wisdom and genius of the builder.

The Akasa is the indispensable agent of every Kritya (magical performance) either religious or profane. The Brahmanical expression "to stir up the Brahma" means to stir up the power which lies latent at the bottom of every such magical operation, for the Vedic sacrifices are but ceremonial magic. This power is the Akasa or the *occult* electricity; the alkahest of the alchemists in one sense, or the universal solvent, the same *anima mundi* as the astral light. There evidently exists a corresponding electricity produced by the cerebral pile of man; this *soul-electricity,* this spiritual and universal ether, which is the *ambient, middle nature of the metaphysical universe,* or rather of the *incorporeal* universe, has to be studied before it is admitted by science, which, having no idea of it, will never know anything of the great phenomenon of life until she does.

The thaumaturgists of all periods, schools, and countries, produced their wonders, because they were perfectly familiar with the imponderable—in their effects—but otherwise perfectly tangible waves of the astral light. They controlled the currents by guiding them with their will-power.

The ancients called it *Chaos*; Plato and the Pythagoreans named it *the Soul of the World.* According to the Hindus, the Deity in the shape of Aether pervades all things. It is the invisible, but, as we have said before, too tangible Fluid.

Animal magnetism is a *fluid,* an emanation. Some people can emit it for curative purposes through their eyes and the tips of their fingers, while the rest of all creatures, mankind, animals and even every inanimate object, emanate it either as an *aura,* or a varying light, and that whether consciously or not. When acted upon by contact with a patient or by the will of a human operator, it is called "Mesmerism." Mesmerism is the most important branch of magic; and its phenomena are the effects of the universal

agent which underlies all magic and has produced at all ages the so-called miracles. By the radiant light of the universal magnetic ocean, whose electric waves bind the cosmos together, and in their ceaseless motion penetrate every atom and molecule of the boundless creation, the disciples of mesmerism—howbeit insufficient their various experiments—intuitionally perceive the alpha and omega of the great mystery. Alone, the study of this agent, which is the divine breath, can unlock the secrets of psychology and physiology, of cosmical and spiritual phenomena.

To be continued

Groundwork of the Whole

In all things there lives and reigns an eternal law. To him whose mind, through disposition and faith, is filled, penetrated, and quickened with the necessity that this can not possibly be otherwise, as well as to him whose clear, calm mental vision beholds the inner in the outer and through the outer, and sees the outer proceeding with logical necessity from the essence of the inner, this law has been and is enounced with equal clearness and distinctness in nature (the external), in the spirit (the internal), and in life which unites the two. This all-controlling law is necessarily based on an all-pervading energetic, living, self-conscious, and hence eternal Unity. This fact, as well as the Unity itself, is again vividly recognized, either through faith or through insight, with equal clearness and comprehensiveness, therefore, a quietly observant human mind, a thoughtful clear human intellect, has never failed, and will never fail to recognize this Unity.

—Friedrich Froebel

letters • questions • comment

Using the Egyptians as an illustration, Mr. Judge suggests in The Ocean of Theosophy (p. 74) *that, in a nation in a declining cycle, even though the egos that built up that civilization have departed, the racial bodies created by them may be used by less advanced egos until the impetus of that life cycle is exhausted. What creates the affinity of less competent egos for bodies developed by a more advanced race?*

If we think of life as a school, we might then ask what draws the young from one grade in school to the next higher grade. Those who once occupied that classroom have moved on, and new students may now enter. There might also, of course, be karmic relationships between the incoming class and those who have gone before, growing out of past associations, or having to do with subtle bonds such as exist between the old and the young of a family. In his article, "Why Races Die Out," Mr. Judge says that egos who have had a long experience in the bodies of a race may emigrate elsewhere "because their experience has wrought in their character changes which unfit them for dealing with the old bodies, and those are left for the starting of other less progressed men." So, just as migrations take place among the races of men, the regions left unoccupied being settled by other groups, and just as neighborhoods may go through various similar changes in residents, so the bodies of men, which are "living environments," may be used by various classes of egos, according to availability and need. And we might consider that those who make use of bodies in a descending cycle are not coming into "foreign" instruments, but are returning to deal with both matter and intelligence which they have had contact with in some former age. Successive use of bodily vehicles for the purposes of evolution in no way invalidates the general principles under which all embodiment or re-embodiment takes place. In her article, "Genius," H.P.B. says:

> Perchance, in their unsophisticated wisdom, the philosophers of old were nearer truth than are our modern wiseacres, when they endowed man with a tutelar deity, a Spirit whom they

> called *genius*. The substance of this entity, to say nothing of its *essence*—observe the distinction, reader—and the presence of both, manifests itself according to the organism of the person it informs. . . .

But then, further on:

> Occultism . . . teaches, for instance, that the presence in man of various creative powers—called genius in their collectivity—is due to no blind chance, to no innate qualities through hereditary tendencies—though that which is known as atavism may often intensify these faculties—but to an accumulation of individual antecedent experiences of the *Ego* in its preceding life, and lives. For, though omniscient in its essence and nature, it still requires experience through its *personalities* of the things of earth, earthy on the objective plane, in order to apply the fruition of that abstract omniscience to them.

In another part of this article, the relationship between the indwelling ego and the ways it has impressed the intelligences that form its instrument is discussed:

> The flame of genius is lit by no anthropomorphic hand, save that of one's own Spirit. It is the very nature of the Spiritual Entity itself, of our *Ego,* which keeps on weaving new life-woofs into the web of reincarnation on the loom of time, from the beginnings to the ends of the great Life-Cycle. This it is that asserts itself stronger than in the average man, through its personality; so that what we call "the manifestations of genius" in a person, are only the more or less successful efforts of that EGO to assert itself on the outward plane of its objective form—the man of clay—in the matter-of-fact, daily life of the latter. The EGOS of a Nation, an Aeschylus, or a Shakespeare, are of the same essence and substance as the EGOS of a yokel, an ignoramus, a fool, or even an idiot; and the self-assertion of their informing *genii* depends on the physiological and material construction of the physical man.
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> No Ego differs from another Ego, in its primordial or original essence and nature. That which makes one mortal a great man and of another a vulgar, silly person is, as said, the quality and make-up of the physical shell or casing, and the adequacy or inadequacy of brain and body to transmit and give expression to the light of the real, *Inner* man; and this aptness or inaptness is, in its turn, the result of Karma.

This points to the possibility that egos who enter a declining race may take on instruments tuned to a certain pitch, so that what were obstacles for the previous inhabitants are for them opportunities. The use made of these opportunities may, how-

ever, be limited. Robert Crosbie has this to say in *Answers to Questions on the Ocean of Theosophy:*

> In the nature of evolution—an unfolding from within outwards—there must be souls of lesser experience, whose bodies and environment correspond to their so-far acquired nature. On the other hand there are diminishing physical tribes of which the Australian aborigines are an example, where the more advanced egos have incarnated in other races, leaving the use of that physical line to the less advanced. As the latter in due course leave the physical race, those remaining, being less capable, cause the physical strain to deteriorate, so that only the lowest class of intelligences of that tribe or race occupy such bodies. Finally, the physical race dies out through sterility, the egos connected with it having incarnated in other races.

Among those "souls of lesser experience," to which Mr. Crosbie refers, may be those who have generated an affinity for the opportunities afforded by the more developed if declining forms of the dying race. These forms are not "wasted." As Mr. Judge remarks in "Why Races Die Out," the egos untried in that environment may take advantage of "the experience which might be gained during the time that is left." We might note, in connection with such difficult questions, that the latest arrivals on the scene of evolution, who may eventually use the forms of races that have gone to other lines of experience, are not, according to *The Secret Doctrine,* "the unjustly disinherited, or the *unfavoured,* as some may think—nothing of the kind." They are simply, H.P.B. says those *"latest arrivals* among the human Monads which *were not ready."* They "had no Karma to work out when first born as men," and were in this respect "more fortunate than the greatest genius of *civilized countries."* (*S.D.* II, 168.)

THREADS OF OCCULT SCIENCE

III

[This installment of "Threads of Occult Science" is made up of H.P.B.'s replies to questions by two correspondents, in vol. IV of the *Theosophist*. Since the questions are sometimes long, argumentative, and of small interest, H.P.B.'s answers and comments have been extracted so that they may be read as independent statements of the philosophy. Sources by page are given in brackets.]

WE fear our correspondent is labouring under various misconceptions. . . . But we will briefly answer his numbered questions at the close of the letter.

1. Spirit got itself entangled with gross matter for the same reason that *life* gets entangled with the *foetus* matter. It followed a law, and therefore could not help the entanglement to occur.

2. We know of no eastern philosophy that teaches that "matter originated out of Spirit." Matter is as eternal and indestructible as Spirit and one cannot be made cognizant to our senses without the other—even to our, the highest, spiritual sense. Spirit *per se* is a *non-entity* and *non-existence*. It is the *negation* of every affirmation and of all that is.

3. No one ever held—as far as we know—that *Spirit* could be *annihilated* under whatever circumstances. Spirit can get divorced of its manifested matter, its personality, in which case, it is the latter that is annihilated. Nor do we believe that "Spirit breathed out Matter"; but that, on the contrary, it is *Matter which manifests Spirit*. Otherwise, it would be a *puzzle* indeed.

4. Since we believe in neither "God" nor "Satan" as *personalities* or Entities, hence there is neither "Heaven" nor "Hell" for us, in the vulgar generally accepted sense of the *terms*. Hence also —it would be a useless waste of time to discuss the question [pp. 89-90].

To our utter amazement, we are called upon to prove that matter is indestructible; at any rate, that "matter is as eternal and indestructible as spirit!" Though the question and proofs as to the eternity and indestructibility of matter alone, might be

safely left to the Royal Society to answer, yet we are fully prepared to satisfy our learned correspondent, and, with his permission, will answer all his queries.

We are asked to bear in mind that the *entities* in question are "matter and spirit beyond the present developed form, or in the stage of perfect *Laya.*"

We are unable to understand what is really meant by "spirit beyond the present developed form." The sentence presents no sense to our mind, trained as it has been by our great masters to think of "Spirit" as of something formless and entirely beyond the ken of our sensual perceptions, and, therefore, not to be considered apart from, or independently of, corporeal existence. UNIVERSAL INTELLIGENCE and the ONE LIFE as we call it, conceived of, apart from any physical organization, becomes vital essence, an energy or force; and none of these we believe can be considered as a distinct entity, a substance, or, as having a being or even a form separate from matter. Locke's definition, that "Spirit is a *substance,* in which thinking, knowing, doubting and a power of moving do subsist"—would hardly be accepted by the average Vedantee, and would find itself absolutely rejected by every true Adwaitee and Eastern Occultist. The latter would answer that "matter alone is a substance, in which thinking, knowing, doubting, and a power of moving, are *inherent,* whether as a latent or active potentiality—and whether that matter is in a differentiated, or an undifferentiated state."

Thus, in our humble opinion, the something, or rather the *no*thing, called Spirit, has by itself, no form or forms in either progressive or stationary "states of development"; and we say again that the expression is perfectly unintelligible to every real Adwaitee. Even supposing that the qualifying clause refers only to matter, the meaning conveyed by the expression "matter and spirit beyond the present developed form" is the same as conveyed by that of—"matter and spirit in the stage of perfect *Laya.*" We fail to see the point made, or even any sense in such a sentence as "matter and spirit in the stage of perfect *Laya,*" implying as it does the possibility of spirit, a pure abstraction, being dissolved and annihilated—we will not say—as matter—since the latter in its primordial, cosmic state can be no more annihilated or even dissolved than spirit—but as a *thing* of matter having substance and form. Can a *void* be annihilated? And what is pure, *absolute*

spirit but the "void" of the ancient Greek philosophers? Well says Lucretius: "there can be no third thing besides body and void; for if it be to the smallest extent tangible—it is *body;* if not—it is void." And let it not be urged, on the strength of this quotation, that, because we quote the words of a great "Atheist," a *materialist,* as an authority, we are therefore a materialist and an atheist (in the usual sense of both terms) ourself. We object to the very term "materialism" if it is to be made identical with, or a synonym of "corporealism," that is to say, an antithesis of, "Spiritualism." In the light we, Occultists, regard matter, we are all materialists. But it does not at all stand to reason that because of that, we should be, at the same time, "corporealists" denying in any sense or way the reality of the so-called spiritual existence, or of any being or beings, living on another plane of life, in higher and far more perfect worlds than ours, or having their being in *states* of which no untrained mind can have the smallest conception. Hence our objection to the idea and possibility of "matter and spirit, in the stage of perfect *Laya"* unless it can be shown that we have misunderstood the latter word. According to the doctrines of the Arhat philosophy there are *seven* states of matter, the 7th state being the sum total, the condition or aspect of *Mula-prakriti!*[1]

Consequently the state of cosmic matter beyond its "present developed form" may mean any of the other six states in which it exists: and hence it cannot necessarily mean "matter in a stage of perfect Laya." In what sense then, does the learned querist want us to interpret the words "matter" and "spirit"? For, though we are aware that there exist, even in the present age of science and enlightenment, persons who, under the pretext of religion, teach the ignorant masses that there was a time when matter *did not exist* (since it was *created*) implying thus that there will come a moment when it will be annihilated, we have never yet met any one, whether atheist or deist, materialist or spiritualist, who would presume to say that spirit—whether we call it "void" or "divine breath"—can ever be *annihilated;* and if the word *Laya* means *annihilation,* the very expression used by the respected Swami involves an assumption that "spirit" can be destroyed in course of time. In such a case, we are evidently called upon to demonstrate that matter and spirit are eternal on the supposition

[1] Undifferentiated cosmic matter.

that both have a period of *"Laya."* If we are to avoid this extremely—*awkward* conclusion, what is the purport of the Swami's questions? . . .

Our "assertion" then means the following: undifferentiated cosmic matter or *Mulaprakriti,* as it is called in Hindu books, is *uncreated* and eternal. It would be impossible to prove this assertion from *a priori* reasons, but its truth can be tested by the ordinary inductive method. In every objective phenomenon perceived, either in the present plane of consciousness or in any other plane requiring the exercise of spiritual faculties, there is but change of cosmic matter from one form to another. There is not a single instance, or the remotest suspicion of the annihilation of an atom of matter ever brought to light either by Eastern adepts or Western scientists. When the common experience of generations of adepts in their own spiritual or psychic field of observation, and of the ordinary people in theirs—(*i. e.,* in the domain of physical science) points to the conclusion that there never has been the utter annihilation of a single material particle, we are justified, we believe, in saying that matter is indestructible, though it may change its forms and properties and appear in various degrees of differentiation. Hindu and Buddhist philosophers have ages ago recognised the fact that *Purush* and *Prakriti* are eternal, co-existent, and not only correlative and interdependent but positively one and the same thing for him who can read between the lines. Every system of evolution commences with postulating the existence of *Mulaprakriti* or *Tamas* (primeval darkness). . . . All those great philosophers of India who have added the ancient wisdom-religion of Agasthya, Thoorwasa and other Rishis to the pure Adwaita philosophy of Vasishta, Vyasa and Suka, have recognized this fact. Goodapatha and Sankaracharya have given expression to their views on the subject in their works, and those views are in perfect accordance with the doctrines of the Arhat philosophy. The authority of the latter two great philosophers will, we believe, be sufficient to show to the learned Swami, since he is an Adwaitee, that our statement is correct. And Primeval cosmic matter, whether called Asath or Tamas, or Prakriti or Sakti, is ever the same, and held to be eternal by both Hindu and Arhat philosophers, while *Purusha* is inconceivable, hence non-existent, save when manifesting through Prakriti. In its undifferentiated condition, some Adwaitees refuse to recog-

nise it as matter, properly so called. Nevertheless this entity is their PARABRAHMAM, with its dual aspect of Purush and Prakriti. In their opinion it can be called neither; hence in some passages of the *Upanishads* we find the expression "PRAKRITI-*layam*" mentioned; but in all such passages the word "Prakriti" means, as we can prove—*matter in a state of differentiation,* while *undifferentiated* cosmic matter in conjunction with, or rather in its aspect of, *latent* spirit is always referred to as "MAH-ISWARA," "Purusha" and "Parampada." . . .

In reference to the real meaning of "*Satta Samanya* and *Parampada*[2] of the Aryan adepts, Nirvana of the Buddhas and the Philosopher's stone," their meanings are identical in both the Aryan and Arhat secret doctrines. *Satta Samanya* sometimes means *latent spirit*. It also means "Guna *Samyapadhi,*" or the undifferentiated condition of SATWAGUNA, RAJAGUNA AND TAMAGUNA.[3] As to *Parampada* and Nirvana, both mean the same thing. From an objective point of view it is the condition of Purush-Prakriti as above described; from the subjective—it is a state of perfect unconsciousness resulting as bare *Chidakasam* [pp. 128-29].

The "Higher Self" is not a sort of sublimated essence of any one man; a sort of spiritualised "personality." *It* is universal and secondless and in such a sense the term "*my* Higher Self" seems misplaced. But every man, however dimly, is a manifestation of the Higher Self, and it is by this connection of the Jiva, the Monad, with the secondless "Higher Self" that it is possible to use the term.

—H. P. BLAVATSKY

[2] Literally—*the most sacred place;* means Nirvana or the condition of *Moksha.*

[3] *Satwaguna*—the quality of passivity, or absence of any cause of disturbance; *Rajaguna*—the quality of activity, or that which induces to action; *Tamaguna*—the quality of ignorance, inactivity of mental and spiritual faculties arising from that ignorance.

on the lookout

Continuing "Creation"

Notice in the *Nation* for Feb. 9 of Vine Deloria's new book, *God Is Red,* indicates how inadequate is the romantic sympathy for the American Indians so often expressed by the white population. This book, the reviewer, George H. Frein, relates, presents an effective comparison between Christian and Indian beliefs as they affect the daily lives of people in matters such as death, community life, human personality and history. The reader is drawn to a consideration of the ruling ideas which shaped the minds of the colonists, leading to the policies with almost genocidal effect on the Indians. Many of these ideas are still influential. Mr. Frein says:

> The basic difference between the two religions is that one perceives the world in terms of time, the other in terms of space. Creation, for example, happened "then" for Christians but "here" for the tribes. "Christianity has traditionally appeared to place its major emphasis on creation as a specific event while Indian tribal religions could be said to consider creation as an ecosystem present in a definable place."
>
> There was no fall from grace for the red man but neither was he given dominion over nature. Each species of creatures he thought of as "peoples" in the way that he thought of other tribes as peoples: "Equality is thus not simply a human attribute but a recognition of the creatureness of all creation." Trees talk with one another and with the Indian. They talk to white people too, but white people do not listen.

Living Religion

In Indian tradition, religious events of significance to the soul are not located in some finished past time, but remain alive, rooted in the land and in the lives of those nourished by it. Thus the connection between human action and its spiritual roots is a present fact. Mr. Frein writes:

> For Christians, past events are the sources of the sacred. Tribal religion locates the holy in sacred hills, mountains, rivers, forests and lakes. Because of this contrast, and the history of white conquest and land exploitation, the Indian perceives the white man's estrangement from nature as the central

theme of the Christian religion. The results, as Vine Deloria describes them, are a fear of death, an exaggerated sense of self-importance (with salvation understood apart from the community), the loss of a sense of home, and religion's inability to prevent the domination of life by economics.

Sources of Alienation

In *Where the Wasteland Ends,* Theodore Roszak discusses the cause of this disastrous separation of man from nature, first metaphysically, then physically, in the early Christian belief. Nature, for the formulators of doctrine, was not God or even a manifestation of God, but a "lesser object created by God and existing wholly apart from him." One theologian likened nature to a house built by God and inhabited by man as a sort of guest. Roszak observes:

> Thus nature is pronounced dead and desacralized. But where then in this morbid waste is the place of man, who is obviously a spiritual being? . . . Pressed to its ultimate conclusion, it yields a world in which nothing can be held sacred or companionable, a world disenchanted in root and branch into which man has been intruded like a cosmic freak. We are within earshot of Pascal's cry of sheer existential terror: "Cast into the infinite immensity of spaces of which I am ignorant and which know me not, I am frightened!"

Self-Reform

In his *Nation* review, Mr. Frein remarks that salvation for the whites does not lie in adopting the beliefs of the Indians. This could hardly be appropriate since already confiscation of much of the Indians' sacred lands for National Parks or commercial exploitation has emasculated their traditional religion, even for the tribes. Nor does he advocate returning to the land as a solution. He suggests a better understanding of Indian traditions as well as attention to present Indian opinion, with a view to correcting our own alienation from nature. This, he thinks, would lay the foundation for restoration to moral health of Western culture, and lead, finally, to new strength and justice for all.

In Defense of Galen

According to a review of *Galenism: Rise and Decline of a Medical Philosophy* by Owsei Temkin, Galen was the founder of a philosophical school whose influence suffered extreme distortion in the medical practice of the middle ages. A writer in *Science* for Feb. 15 says:

> Temkin shows that in the centuries after Galen's death the writers who systematized his works were most interested in descriptions of medical diagnosis and therapy, namely, those things which would be most immediately useful in the practice of medicine. In the 12th century the translators of Galen's works from the Arabic showed a similar practical bent, so that during the middle ages Galen was known through his short practical treatises, while his longer scientific and philosophical works remained untranslated and almost unknown. The practical nature of medieval interest in Galen creates a difficulty for Temkin's earlier definition of Galenism as Galen's philosophy, because Temkin's discussion of Galenism in the middle ages is largely a discussion of Galenic medical ideas, that is, of Galenic medicine. Similarly when in the 16th century Paracelsus attacked Galen, he was attacking Galenic medicine rather than a system of philosophy.

No Dogmatist

Galen's medical treatises, isolated from his philosophical views —which Temkin calls a "Platonic vision of truth," emphasizing accuracy of observation and study of natural law—became an "authority" in a dark age, and a guide to the investigation of anatomy. The reviewer observes:

> William Harvey cited Galen's *De usu partium* in the introduction to *De motu cordis,* and from other references it is clear that he had read Galen widely. Temkin points out that Harvey's methods of experimental demonstration were not dissimilar to those used by Galen but that Harvey's discovery of the circulation of the blood had the effect of destroying the whole connected system of ideas embodied in Galen's physiology. Temkin thus raises the question of the historical relationship of old science to new science. It is at once the most fundamental and the most subtle and complex question in the history of science and medicine. Temkin suggests that what was attacked and what was destroyed during the 16th and 17th centuries was Galen's authority. Many of Galen's ideas persisted even into the 19th century.

Apparently, Galen himself was blamed for the small-mindedness and quackish empiricism of medieval medicine, making it necessary for reformers such as Paracelsus to attack "Galenism" as it was known in later centuries. Had his spirit been more carefully transmitted, along with his recommendations for practice, it might not have been necessary to assail his "authority" to open the way to a direct learning from nature. For Galen, as this reviewer points out, was himself an experimentalist who

learned from observation.

Expanding or Contracting Universe

A report in the *Los Angeles Times* (Jan. 2) surveys current theories about the future of the universe. Will it continue to expand indefinitely or will it, at some far distant time, begin to contract? According to the *Times:*

> Astronomers have argued this subject for almost 50 years now, ever since they discovered that the universe is quite literally flying apart and that all of the billions of galaxies are receding from each other like the shards of a porcelain egg dropped from a great height.
>
> Every bit of matter in the universe today—the galaxies, the untold billions upon billions of stars within the galaxies, the earth and even the hairs on our heads—originated some 12 to 13 billion years ago in a primordial "egg" of neutrons and radiation, according to the cosmological theory most widely accepted today.
>
> The egg exploded, according to this so-called "Big Bang" theory, scattering matter and radiation and starting the expansion of the embryonic universe. With time, more complex elements formed and the universe gradually assumed the various forms we see today.
>
> But what of the future? Will the universe end with another, equally big "Bang"? Or will it end with hardly a whimper?

The Original "Egg"

The "closed universe" theory holds that now expanding galaxies will return to a compact whole again, and some scientists think that the same forces that caused it to explode before will again assert themselves in another "Big Bang." This alternation could continue indefinitely. On the other hand, in an "open" universe, expansion would continue unchecked, leaving no way for stars or any other forms of life to be regenerated. Scientists are looking for evidence that would support the theory of a "closed universe." This involves the presence of enough matter diffused throughout space to decelerate the forces of expansion by responding to gravitational forces, eventually causing contraction. Some astronomers believe that galaxies have halos, as yet undetected, and that these contain more matter than the visible galaxies. It is said that recent observations through a satellite-borne telescope have disclosed a large amount of deuterium—a form of hydrogen—in the universe. If the mass of the original "egg" had been great enough, scientists postulate, the force of

its explosion would have converted more of this element into heavier helium, suggesting that our system initially lacked sufficient mass to support the closed-universe theory. However, some astronomers do not accept the assumption (here implied) that all changes bearing on the origin of the universe happened at one time—that is, in a "big bang." Dr. Sterling Colgate, of the New Mexico Institute of Mining and Technology, believes that deuterium continues to be manufactured in the developmental processes of some classes of stars.

Truth or Metaphor?

While there seems a mind-liberating aspect to these speculations, the Theosophical student cannot help but notice that they are limited to consideration of physical factors alone. Back of the dynamics on which all celestial phenomena are now based are the noumenal realities of intelligent beings whose evolutionary requirements call the universe into being, and whose cosmic past sets the pattern for the circuits and relationships of the existing heavenly bodies. The only element suggestive of promising content in present "galactic" thinking is the reference to the idea of an original "egg," and this, after all, is only a bit of literary license which astronomers permit themselves. Some day, it may be realized, that the expression has in it more truth than metaphor. "Theosophy," an old sage remarked, "is that form of Masonry which conceives of the universe in the form of an egg."

Theosophical Books

Attractive editions in paperback of H.P.B.'s *Voice of the Silence* and Mr. Judge's rendition of the *Bhagavad-Gita* (with which are included his seven chapters of *Notes*) have been published by the Theosophical University Press, Pasadena, Calif. These books are on sale in some of the bookstores connected with the California State Universities and are said to be moving well. They are verbatim with the original editions. Also distributed in this form is a paperback collection of ten important articles by H.P.B., presented under the title, *Studies in Occultism,* which should help toward a better understanding of the meaning of this term. Among other books published by the Theosophical Press are an edition of *The Secret Doctrine,* printed from new type but said to be verbatim, *Isis Unveiled, The Key to Theosophy,* Mr. Judge's *Ocean of Theosophy* and the two original volumes of *Letters*

That Have Helped Me. All these books are moderately priced in paperback, and are a credit to the conscientious effort which has put into print the original works of the Teachers of Theosophy. The book and typographical design, printing, and binding are exemplary.

"Prayer" and "Mercy"

The vicissitudes of popularity are now overtaking Theosophical ideas, at least in their doctrinal form, making work for the future in terms of restoration and clarifying explanation. Anya Seton's novel, *Green Darkness,* long on the best-seller list, has reincarnation as its ostensible theme, and the author reveals in her preface that she was raised by a Theosophist, offering in evidence the fact that her mother had her horoscope cast when she was a month old. The "metaphysics" of this book seem a compromised and sentimentalized echo of Theosophical teachings, with an occasional inversion as in the claim that "Prayers . . . are always *heard*" and "*answered* according to Divine Law." This dubious declaration comes from a semi-yogic Hindu doctor apparently the author's spokesman throughout the book. Another "philosophic" dictum by this authority: "Though we must all pay our Karmic debts, the Divinity which is above Karma is ever merciful; through God's help and your own actions you *may* be able to reduce a sword-thrust to a pinprick. It depends."

Solar Heating Encouraged

Discussion of the "energy crisis" goes on and on, with increasing attention to alternatives to such familiar sources as coal and petroleum and natural gas. Everyone has read about the various suggestions for collecting solar power, the most practical seeming to be those which apply in small-scale domestic use, since the cost of large installations would probably outweigh the advantages. The Indiana state legislature has passed a new law designed to promote the use of solar energy in heating and cooling devices. It will enable homeowners to deduct up to 2,000 dollars from the assessed value of their property to compensate for the increased cost of installation and the higher taxes that would result from a higher property value, if they use this kind of system instead of conventional air conditioning.

Not New

According to the June *Harper's* ("Wraparound"):

> The Indiana law was not a reluctant action of cynical state legislators: the measure passed the State Senate by the amazing margin of 40 to 7, and the House of Representatives by 75 to 12; it was signed with alacrity by Gov. Otis R. Bowen on February 18, 1974.

The Los Angeles *Times* reports that the use of solar energy is by no means new (Oct. 28, 1973). According to Rep. Mike McCormack: "Using solar energy to heat and cool houses is technically feasible and almost competitive economically." The *Times* adds:

> Solar heat has warmed ceremonial bath houses of ancient civilizations and today's greenhouses. In Japan, there are more than two million solar hot water heaters.

"Vicious Circle"

A neglected side of the energy problem is the possibility that it should be solved by substantial reductions in the amount of energy consumed. Reviewing Ivan Illich's new book, *Energy and Equity,* in the March-April *Resurgence,* Roger Franklin speaks of the industrial "vicious circle" which forces us to consume larger and larger amounts of energy just in order to survive. He observes that the distribution of transportation mileage, for instance, is entirely out of proportion to the needs of the populace: . . . "It is primarily our infatuation with mechanized mobility that has distorted the scale on which we live. It forces journeys on those who would not otherwise have needed them and makes travel truly pleasurable only for an elite minority." He quotes Illich:

> In the United States, four-fifths of the mileage flown to conventions and resorts is covered year after year by the same one and a half per cent of the population, usually those who are either well-to-do or professionally trained to do good. . . . Barely 0.2 per cent of the entire US population can engage in self-chosen air travel more than once a year, and few other countries can support a jet set which is that large.

False Economy

Illich goes on to detail how, when a mechanized industry such as transportation becomes large enough to employ a substantial percentage of the population, the time saved for the few is more than consumed by the many whose labors provide that saving. Moreover, the nature of the labor is destructive in a human sense, however subtly concealed or compensated for. As Illich says:

"Beyond a critical speed, no one can save time without forcing another to lose it." Mr. Franklin explains:

> The inequities involved are just as injurious as any material inequities that have been fueling conventional socialist thought for a century. For, once survival is assured, it is the way in which people can use their time that is what really matters. If they are forced to spend two-thirds of their waking life in dreary, repetitive work—or getting to and from it—in order that a lot of machinery and a few elite people can go whizzing about the land, sea and airways, they are being exploited—even though they are fobbed off with a lot of material gadgetry and ever so many vicarious illusions. Most of their lives, most people cannot participate in the pay-off, they can only spectate.

Unnatural Goal

The reviewer points out that the answers to this problem are not likely to be found by the "experts," because they nearly always assume that our mechanized style of life must be continued:

> Rather than asking how the earth's surface can be preserved for people, [these] would-be-miracle-makers disguised as architects . . . ask how reservations for necessary people can be established on an earth that has been reshaped for the sake of industrial outputs.

Mr. Franklin concludes that the way to regain reasonable patterns of living would be to scale human activities to human terms, which means the development of an economy that consists of small groups. This would make it unnecessary for people to use so many machines requiring energy simply to carry on ordinary life. He says:

> The lesson to put into practice will be: live more locally, demand less transport, get to know and work with nearby people, form real community where you can. This is the way out from synthetic living, from subservience to machinery. Illich's books can help immensely in getting us started.

A "Work Crisis"?

A complementary line of reflection about energy is provided by Theodore Roszak in an article in *Trends* for January/February of this year. He speaks of cutting down on the use of energy as a way of returning to natural relationships with the environment:

> Recently, without too much application to the task, I found myself able to list in twenty minutes ninety-four uses of electricity that I could do without and whose absence would actually *improve* my standard of living. Begin with your automatic

dishwasher and see how far you get.

Mr. Roszak speaks also of our ignorance about the sources of energy and of the many ways in which it is wastefully used. This ignorance, he says, is partly due to the common avoidance of hard work:

> Energy means hard work, and hard work—in our industrial culture—has come to mean the sort of alienated drudgery we associate with crushing lack of status. . . . It is an evil we wish to be rid of. So we flee from it and all that is associated with it. Work is something we want machines to do while we model white collars, initial memos, or finger paint at the university extension. . . . Machines are our slaves and the energy that feeds them is none of our concern if we can help it. *To a very large degree, the energy crisis is a work crisis in our culture.* Having no positive and joyful conception of physical labor, we fastidiously make ourselves ignorant of everything associated with it.

There is much common sense in what Roszak says, as for example:

> Whenever the discussion of wasted energy comes up, be sure to look out the window and count the number of joggers you see struggling by. Every ounce of carbohydrates you observe being burned up *could* have been used to do something we would not then need electricity, gas, or petroleum to do . . . like walking across the room to change the channel, or opening our own garage door without benefit of photoelectric effect, or walking up a few flights instead of using eight tons of elevator.

Social Needs

The requirements of community life in which there is intelligently reduced consumption of energy is described by E. F. Schumacher in *Small Is Beautiful:*

> We always need both freedom and order. We need the freedom of lots and lots of small, autonomous units, and, at the same time, the orderliness of large-scale, possibly global, unity and coordination. When it comes to action, we obviously need small units, because action is a highly personal affair, and one cannot be in touch with more than a very limited number of persons at any one time. But when it comes to the world of ideas, to principles or to ethics, to the indivisibility of peace and also of ecology, we need to recognise the unity of mankind and base our actions upon this recognition. Or to put it differently, it is true that all men are brothers, but it is also true that in our active personal relationships we can, in fact,

be brothers to only a few of them, and we are called upon to show more brotherliness to them than we could possibly show to the whole of mankind. We all know people who freely talk about the brotherhood of man while treating their neighbours as enemies, just as we also know people who have, in fact, excellent relations with all their neighbours while harbouring, at the same time, appalling prejudices about all human groups outside their particular circle.

Law of Balance

What I wish to emphasize is the *duality* of the human requirement when it comes to the question of size: there is no *single* answer. For his different purposes man needs many different structures, both small ones and large ones, some exclusive and some comprehensive. Yet people find it most difficult to keep two seemingly opposite necessities of truth in their minds at the same time. They always tend to clamour for a final solution, as if in actual life there could ever be a final solution other than death. For constructive work, the principal task is always the restoration of some kind of balance. Today, we suffer from an almost universal idolatry of giantism. It is therefore necessary to insist on the virtues of smallness—where this applies. (If there were a prevailing idolatry of smallness, irrespective of subject or purpose, one would have to try and exercise influence in the opposite direction.)

Dr. Schumacher uses the principles of Buddhist economics to show the difference between technology employed in the service of human interests and that which perpetuates a mechanized life through human beings. He quotes Ananda Coomaraswamy:

The craftsman himself can always, if allowed to, draw the delicate distinction between the machine and the tool. The carpet loom is a tool, a contrivance for holding warp threads at a stretch for the pile to be woven round them by the craftsmen's fingers; but the power loom is a machine, and its significance as a destroyer of culture lies in the fact that it does the essentially human part of the work.

Life's "Double Root"

Apparently Theosophy, or some not very dependable facsimile thereof, is in the air these days. One can hardly anticipate where a casual reference to ideas practically unknown to the world before 1875 will crop up. For example, in Norman Mailer's tasteless book about Marilyn Monroe, there is a fairly reflective passage on Karma and reincarnation. The author has been discussing possible sources of mental disorder by inheritance from Miss Monroe's grandparents and parents. He observes:

> If we want to comprehend the insane, then we must question the fundamental notion of modern psychiatry—that we have but one life and one death. The concept that no human being has ever existed before or will be reincarnated again is a philosophical rule of thumb which dominates psychiatry; yet all theory built on this concept has failed—one is tempted to say *systematically*—in every effort to find a consistent method of cure for psychotics. Even the least spectacular processes of reasoning may therefore suggest that to comprehend psychosis, and the psychology of those who are exceptional (like our heroine), it could be time to look upon human behavior as possessed of a double root. While the dominant trunk of our actions has to be influenced by the foreground of our one life here and now and living, the other root may be attached to some karmic virtue or debt some of us (or all of us) acquired by our courage or failure in lives we have already lived. If such theory is certainly supported by no foundation, nonetheless it offers some immediate assistance for comprehending the insane, since it would suggest we are not all conceived in equal happiness or desperation.

The Battle Remains

It is difficult to quarrel with the general sense of this passage, although the treatment of psychosis might still remain difficult after accepting Mailer's counsel to "look upon human behavior as possessed of a double root." The value in what he says, whatever the context, lies in its inherent reasonableness. From the viewpoint of the Movement, its significance may be simply that such ideas have now become part of the framework of common-sense assumption for a great many people, including writers of some ability or eminence. The time may be not far off when Theosophy will no longer have to overcome the impression that its teachings are bizarre or unfamiliar. There will then be no prejudice against the teachings on this narrow ground, although its philosophical scope and moral implications may still require a long and arduous battle for recognition.